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THE WOMEN OF TURKEY AND THEIR FOLK-LORE. By LUCY M. J. GARNETT. With an Ethnographical Map, and Introductory Chapters on the Ethnography of Turkey, and Folk-Conceptions of Nature. By JOHN S. STUART-GLENNIE, M. A. The Christian Women. London: David Nutt, 270-271, Strand, W. C. 1890. 8vo, pp. lxxviii., 382.

The beautiful volume before us, which sufficiently proves that, in the charm of paper and type, America has still much to learn from the mother-country, is the first of two volumes which make up this work; the title of the second volume being "The Semitic and Moslem Women." The book is the result of Miss Garnett's travels and personal observation. The races treated of are the Vlach, Greek, Armenian, Bulgarian, and Frank. The subjects discussed under each head are indicated by the first chapter, which is headed "Vlach Women: their Social Status and Activities — Family Ceremonies — Beliefs and Superstitions — and Folk-poesy." The poetry seems, except in the case of some minor additions, to be drawn from printed sources; but the observations on manners and customs are from personal observation, and, so far as we know, unique. A more fascinating field for the student it would be impossible to find. In considering the vastness of the material, and the necessity at every point of extensive monographs, one ardently indulges the desire, unlikely, alas! to be fulfilled, that a Folk-Lore Society might be formed at Constantinople.

Miss Garnett's observations are not only most agreeable in themselves, but in some cases bring into vivid relief the utility of the study of Folk-Lore as an aid to Archæology and History. Many archæologists, we are aware, are quite indifferent to modern tradition, conceiving that it has little to do with the study of antiquities; the perusal of Miss Garnett's book might change their opinion. Thus, in relation to the Vlachs, our author remarks, describing a marriage ceremony (page 16): "A singular rite of purely Latin origin is now performed by the bride. As she is lifted from her horse to the threshold, butter or honey is handed to her, with which she proceeds to anoint the door, signifying that she brings with her into the house peace, plenty, and joy." This is the custom which seems meaningless to the college student, who, in a Latin author, finds the expression *ungere postes superbos*, to anoint the proud door-posts. How much more human and familiar it appears when the symbolic sense is perceived in the modern survival! Still more interesting, to an American investigator of the customs of the pueblos will be the account of a modern Greek usage (p. 123).

"In Thessaly and Macedonia it is customary, in times of prolonged drought, to send a procession of children round to all the wells and springs in their neighborhood. At their head walks a girl adorned with flowers, whom they drench with water at each halting-place while singing this invocation: —

Perperià, all fresh bedewed,
Freshen all this neighborhood;
By the woods, on the highway,
As thou goest, to God now pray:
O my God, upon the plain,
Send thou us a still, small rain;

That the fields may fruitful be,
That vines in blossom we may see ; . . ."

Want of space forbids us to extract further.

The Introduction of Mr. Stuart Glennie deals with the author's personal theories as to the history of civilization, and must be passed over as beyond our sphere.

W. W. N.

JOURNALS.

1. **The American Anthropologist.** (Washington.) Vol. IV. No. 1, January, 1891. The International Congress of Americanists. D. G. BRINTON. — The Maple amongst the Algonquin Tribes. A. F. CHAMBERLAIN. — Arrows and Arrow-Makers. O. T. MASON, W. H. HOLMES, THOMAS WILSON, WALTER HOUGH, WESTON FLINT, W. J. HOFFMAN, J. G. BOURKE. — Quarterly Bibliography of Anthropologic Literature. R. FLETCHER. — Notes and News. — Mental Attitude of the Central African. — Burial Customs on the West Coast of Africa. — Aboriginal Fire-making. — Human Sacrifices in Dahomey. — Worship of Prehistoric Stone Implements in Yoruba.

2. **American Antiquarian and Oriental Journal.** (Mendon, Ill.) Vol. XII. No. 6, November, 1890. Zodiacal Chronology. O. D. MILLER. — The Stone Grave People. S. D. PEET. — Editorial: Phallic Worship and Fire Worship. — Vol. XIII. No. 1, 1890. The Great Carolina Mound. S. D. PEET. — "Asmid Sikhar; or, The Summit of Bliss." J. C. THOMPSON. — A Giant Story. S. T. RAND. — Correspondence. — A Weird Mourning Song of the Haidas. JAMES DEANS. — The Dakotas and their Traditions. A. W. WILLIAMSON.

3. **American Notes and Queries.** (Philadelphia.) December 27, 1890. Siamese Superstitions. (Continued in Nos. of January 3 and 10, 1891.)

4. **The Canadian Indian.** (Owen Sound, Ont.) Vol. I. No. 2, November, 1890. The Indian of To-day. — The Ok Indians. — Indian Notes and Customs. — My Wife and I. Chapter xix. — Zuffi. (Continued in No. 3.) E. F. WILSON. — Three Little Sun-Worshippers. — No. 3, December. Indian Folk-Lore. — Origin of the Indian. — The Six Nations. — Origin of Lacrosse. — The Zimshian Indians.

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6. **The Antiquary.** (London.) New Series, No. 14, February, 1890. Holy Wells: their Legends and Superstitions. (Continued.) R. C. HOPE.

7. **Folk-Lore.** (London.) Vol. I. No. 4, December, 1890. Marriage Customs of the Mordvins. J. ABERCROMBY. — Marriage among the Early Slavs. M. KOWALEWSKI. — The Marriage Ceremonies of the Manchus. J. H. STEWART LOCKHART. — The Story of "The Frog Prince." W. A. CLOUSTON. — Folk-Lore Congress, 1891. — Notes and News. — Correspondence. — Zanzibar Parallel to Jacques de Vitry. I. BARCLAY. — Tales and Legends of the Highlands. J. MACDONALD. — Miscellanea. — May Day in Greece. J. G. FRAZER. — Folk-Lore from Cairo. A. H. SAYCE. — From the Greek Island of Calymnos. W. R. PATON. — A "Devil's Bridge" Legend Exploded. — Folk-Lore Bibliography. — Index.

8. **Journal of the Gypsy Lore Society.** (Edinburgh.) Vol. II. No. 4, October, 1890. Gypsy Acrobats in Ancient Africa. BU BACCHAR. — Tinkers and